Volume XI Chicago, Ill., December, 1934 Number 9

The Liberalist

A CHRISTMAS PRAYER

We open our treasures and our gifts;
And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul.
But Thou, O God, dost know the gift is love,
Our pledge of peace, our promise of good will.
Accept the gift and all the life we bring.

—Herbert H. Hines.

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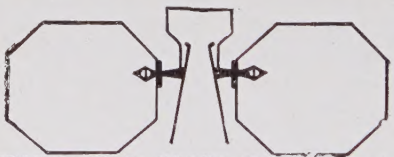

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THE LIBERALIST

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Volume XI Chicago, Ill., December, 1934 Number 9

MEDITATION

"May every mind and every heart in association now with this service be clarified, may we be quiet, may we be expectant and waiting that on the morning of this new day after all the trials and anxieties and cares of the week which is past are completely removed for the moment while with love and deep sympathy and great longing we linger in the presence of that which is never disturbed by all the activities of men. We would commune with the eternal, and by that communion we would see the littleness of so much that has disturbed us. By the contrast of our petty living and our pettiness we would put it all beside the eternal of the divine reality knowing that in the blending and in the consciousness of that reality comes the solution of all the difficulties of earth.

Reverently and deeply aware of our need and imperfections we would bring them, all of them, into thy cleansing presence, and we would send out from this service today, send out upon the wings of the morning to every one listening, no matter what their mood might happen to be, no matter what the condition of their heart or life might happen to be, we would send out this morning to them the great inspiration and comfort that comes from being in contact with the elemental things of reality. If there is a tired one and one who is in anxiety and despair by the distortion and disorganization of life, might there be some note of music, or some word spoken that shall bring great strength to them, and if there is one in the hospital that is ill, may that word be a word of strength to them. If there are lonely hearts, fathers and mothers that, as Thanksgiving Day approaches, the day of Home and Love, and children are far away and have forgotten largely, may there be something here that will bring to someone's life and heart a deeper appreciation of Thanksgiving time.

O, infinite source of all that is good and all that is true and all that is beautiful, may this morning hour be one of baptism, of consecration and of the deepening power that comes when we shut out all the world, with its crash and its clatter, while in our hearts we enjoin the quiet and the peace and the dignity that comes with high and noble thinking and beautiful sacrificial living."

"WHY NOT TRY GOD?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, November 25th, 1934

"Out of the multiplicity of books that find their way to my study table from the publishers, I picked out, recently, a little book with a most intriguing title. I suppose it was more appealing to me perhaps than it would be to a great many people, because of my profession. I saw this little book and its title was 'Why Not Try God?' I said 'That is most interesting.' I picked it up—a very small book of only 35 pages which can be read in almost as many minutes—I opened the first page and when I saw the title and name of the author 'Mary Pickford' I said: 'This is interesting!' I did not expect, when I started reading the book, that I would find anything of value from an academic or philosophical point of view, for I said: 'Certainly Miss Pickford has no validity for entering over into the difficult field of philosophical inquiry and study which involves one of the most difficult ideas that the mind of man has ever developed, the idea of God, an idea which the mind of man has attempted, and only attempted, all down through the centuries, to analyse and to determine. Here is a little body whose claim to recognition was based upon her artistry in the moving picture theater and who had planted herself in the affections of millions of our people until she was described as 'America's sweetheart.' I thought, how unusual that a woman of that nature and with that career, who was compelled to live her life out in the white light of publicity, whose every going and coming became the information of a great public, whose intimate, private life, for which the public had no claim or right, was constantly under scrutiny, who was the victim of idle rumors and of wild gossip and who felt she had achieved the happiness of marriage among a group of people that we would almost think it was absolutely preposterous to expect that there could be happiness in marriage at all.' I shall never forget what Will Rogers said once about it after he went to Hollywood and went into pictures. He said that as far as he knew, he was the only actor in Hollywood that came out with the same wife he had when he went in. And with such a group, living her life in a community like that, and living, to all intents and purposes, a life of happiness in her art and in her work, only to have the cruelties of change perhaps in those affections disturbed, and that which was thought of and spoken of as the model home in the moving theater group, to have it apparently permanently disrupted. And yet at times she seems like a child, notwithstanding her maturity, and that in the midst of all this she, of all people, should write a little book and call it 'Why Not Try God?' So I said: 'I am going to finish this book,' and I did it at one sitting. I read the first page and it held me enthralled. I kept on reading it and I experienced that the reading of the book was doing something to my own attitude, and that is what a really fine book always does. That's why it is of great significance that we must exercise great care in the selection of those books which we permit to influence us by taking up our attention and time, for no one can bring their mind in contact with a printed page, either for good or bad, and ever be the same after the contact. There

are those who think they are so mentally constituted that they can eliminate and immediately throw off any influence which is not condusive to the highest standards of excellence. You cannot do it. The inner consciousness of every individual in this audience this morning and listening to me is the most sensitive plate known to the history of the world, and every impression through any of the senses that register against the sensitive plate of our inner personality remains there an indelible record, and as the years advance and progress, that record will crystallize itself in external force in the shape of personality. That is why personality is never a gift but an achievement. That is why there are some who have not cultivated a winsome personality and the fault is entirely within their own defective technique. The idea of thinking that personality is something that can be handed and given to you rather than something that can only come as a result of achievement and work.

And so I said: 'It seems strange that of all people Miss Mary Pickford—her mind has never been tutored in the niceties of logic, and the individual who is ultra scholastic demands that those who think for him on this great question which involves the reality of God, shall be academic by a scholastic training that cannot be impeached, and consequently much of the treatment of the whole idea of God has been in the realm of scholasticism, and quite naturally, because of the nature of the case it has become involved to the extent that the ordinary mind who is not familiar and is unacquainted with the niceties of logic and the philosophical development are never brought in contact with the idea of God at all in terms of scholarship. And so I would say to you today, if there are those here and those listening who are surfeited with the idea that any idea connected with the thought of God must be intellectualized until it becomes an impossible shared experience with those of the common lot of life, for some of us do not possess a technique. Miss Pickford does not speak as the scholar, she does not speak with any authority of the academic, but she does speak with what I think is still more valid, for I have seen many scholars disagree and I have heard some doctors in confusion. I have seen many philosophers—why, bless my heart, it has only been within the last few months that one of the greatest religious journals in America published a debate which was conducted by three distinguished philosophers, Professor Max Carl Otto of the University of Wisconsin, Professor Henry Nelson Wieman of the University of Chicago and Professor MacIntosh of Yale University. These three distinguished scholars were intellectualizing and philosophizing about God, and the more they philosophized the more involved and confused they became until as one who read carefully the entire series of articles all the way through by the time they got to the last one and Professor Otto stated his position Professor Wieman said: 'Well, if that is Professor Otto's position he has missed entirely the point of view of Professor MacIntosh.' Professor MacIntosh said: 'Well, if that is Professor Otto's position, he has missed entirely the point of view of Professor Wieman.' These three intellectual scintillating, brilliant diamonds of logic and reason took up the idea of God and you could not find one sentence about God that any of these three professors wrote or enunciated that would help you in one solitary problem, not one.

My position is, in regard to this whole question and whole thought, that any idea of God that is valid, that any idea of

God that is rational, that any idea of God that is true is an idea that can be so simplified and clarified that the simplest, humblest heart having difficulty with life can apply it to the difficulty and have it **work,** and that is precisely the idea which Mary Pickford suggests in her little book. After all we are not all of us scholars and we may have certain standards of intellectual distinction, but do you know that God after all is not something that I think anyone can prove. I grow just a little tired of hearing people say to me: 'Doctor Bradley, you are all right in some particulars until you get into religion, and then how are you going to prove God?' I don't think that anyone can prove God. The fact of the matter is that I am not interested in proving God in terms of objective reality. I think that we have spent too much time attempting to prove God in those terms. My approach is a simple one and I gladly and willingly submit it to you. I think that our approach toward God ought not to be an approach of the question mark, but it ought to be a demonstration and if we have a clear conception of a unified integrated universe operating upon fundamental and basic laws then, of course, it seems to me that logic itself would demand that we do not accept an accidental interpretation or hypothesis of the universe, and that is exactly what I do not accept. This universe is not an accident to me. This is not all a great theater and a show. This universe is about something. It is a purposeful universe. There is something involved here. This universe has an objective reality and we are all part of it. Every individual here is a part of it. We are part of the cosmos, therefore being a part of the cosmos whatever composes the cosmos itself, we, who are a part of it, partake in the nature of that constituency and so God cannot be something remote and far off as the orthodox conception has had it in terms of a person with long whiskers holding a spear in his hand and sitting up in a cloud looking down upon us and passing judgment. We are all sharers and partakers of the same fundamental objective reality of which we are a part. And so it seems to me that if you will take a few moments to read Miss Pickford's interesting approach to this subject of God you will find her approach in terms of her experience and not in terms of an intellectual formula. Let us stop trying to prove God and let us begin to act **as though he were.** What do you think would happen to your life? I shudder sometimes to think of what would happen to me if I would stop trying, and all of us stopped trying, through the lense of the microscope or telescope to find God. What would happen to us if we would stop trying to prove the existence of God and just make the venture of life in terms of an existence that means faith? Living for a while as though God did exist and your intellectual difficulties about your existence no longer existed and see what would happen. Instead of trying to intellectualize your way, **demonstrate** your way through on the basis of reality and refusing to permit any external influence that is derogative to this highest experience of unity to disturb your mind or heart.

Now, then, how simple it is to see, I think, a beautiful simplicity. Do you know that people who are profoundly simple are usually accused of being profound? There is a certain type of people that unless a certain amount of ambiguity is present they feel that there can be no depth of expression. Many people are mentally equipped to the extent that they mistake foggy musty thinking for profound thinking, and the simplicity of

the thing they miss entirely because of its simplicity.

Now, what good will a million dollars in a bank do you if you cannot write a check for it? What good would five cars in your garage do you if you did not have a key for any of them? Of what good is an intellectual understanding of God unless you can write a check against that understanding in terms of experience? God is omnipotent, omniscient omnipresent, but all these three words mean nothing if my mind is not functioning on the proper wave length to put myself in mastery of the key that will unlock the omnipotence, the omniscience and the omnipresence of the God which I believe in. Is there anything academic about that? It is so simple that some of the ultra scholastic minds would say that it doesn't mean a thing. You see I am dealing with humanity, with civilization at the crossroads, with men and women disillusioned. I am standing by the side of men and women every day who have lost loved ones. I have had to hold recently a little dead child of five years in my arms while I tried to make a mother understand what the significance of grief was. I am being constantly and continually asked by people who are suffering with life, who are ill, who are in pain, who have lost, whose sense of security has been destroyed, who are poor, and I can not, in my position, bring a lot of formulas and theories, I have to have a working hypothesis. I have to have something that **works!**

A lady that Miss Pickford knew came to her after she had lost a loved one, a husband with whom she had been associated and happy for many years, and this husband was suddenly taken out of her life. A few weeks later this lady met Miss Pickford and Miss Pickford could not understand her spirit of buoyancy in the presence of great grief and Miss Pickford remarked: 'You have made a remarkable recovery of your grief, how have you done it?' The reply is a very interesting one, the lady said: 'All the water in the ocean cannot sink a ship until it gets inside the ship, and all the grief in the world cannot sink a human life until it gets inside the mind. I have been so busy living the lovely memories of my life and doing things for other people that I have not had time for self pity.' And Miss Pickford said it demonstrated again to her what she discovered in her own life, that when she came to what she thought was the end of the road, it was only the turn of the road, and there are a lot of lives that the emergencies and the experiences of life bring us until we look just a little way ahead and we say: 'There, there is the end of the road!' We don't feel that we can suffer another moment, we feel that we cannot stand another thing. Job gone, money gone, health gone, friends gone, the end of the road. THERE IS NOT ANY END TO THE ROAD! That which we think is the end of the road is only the **turning of the road,** and our own mental attitude is the only thing that can keep from us a unity with the highest thought of God in terms of principle and fact and not in dogmatic creedal theories, for to me that God does not exist, but the God which is supreme and beautiful, that is in the hearts of little children and the faces of flowers, that is a benediction with the jewels of beauty of a sunrise and gloriously revealed in the pageantry of a sunset, that you can see in the eyes of the lover and in the handclasp of a friend, a God that prevails and pervades, to be in harmony with that conception of God can only come by a proper attunement through the mind. You cannot crowd your minds with thoughts of evil, sin, vengeance, lust, hypocrisy, unkindness, vindictiveness, pride, selfishness and hate and ever find

God. Your problems will always increase rather than be solved. If you find Him, you must search for Him with the mind, first by right thinking, and you must think in terms of righteousness.

If Thomas Edison never had been born, electricity would still be in existence; he did not create it, it was there. If Alexander Graham Bell had never lived the principles of this microphone by which my unseen audience is listening to these words would still be in existence; he did not create the principle of the microphone and the telephone. If Marconi had never been born, the waves of sound would still be reverberating in space; Marconi did not create them. But, we would never have the privilege of using them until what? A mind brought them to us, A MIND, the mind of Edison, the mind of Bell, the mind of Marconi, and it was bringing to the facts of Nature and Mind that wrested and put the universe in harmony with those laws. You will never reveal God to your consciousness until you reveal Him by the integrity of your thinking. God cannot exist in a brain clouded with avarice and reveal himself. The relationship of reality must have the proper unadulterated reception of divine openness and then your problems will clear up, and when they don't it is because there is the interference and static of your own sin. That's the reason some problems don't clear up.

Mr. Roger Babson, the great statistician in his last interview with Professor Charles Steinmetz one of the greatest of all the scientists, asked Professor Steinmetz: 'What do you think will be the next great step in science?' And this Little hunchback with his deformed and broken body but his marvellous perfect brain looked at Roger Babson and said: 'The next step will not be in materialistic science at all, the next step will be in the realm of the spiritual science, and when we get into that realm, Mr. Babson, you will see more progress in the world in one year than we have seen in forty! Out in the realm of the spiritual science!! These are not words of the theologian, or the psychologist, these are the utterances of a scientist, and now when we have heard the speaking of Sir James Jeans and the speaking of Eddington and the work of that great scientist Milliken and our own much beloved Professor Frost in the field of that great science astronomy, and when men like Eddington will make a remark like this: 'We have resolved science down into the community of the atoms, and what do we find? Ether, and in the molecule of the atom the ether exists, until it seems to me now that the whole universe is more like a great thought than it is anything else, and that we are all symbols of a great thought reality.' Astounding in its logic!

Miss Pickford, in her little book, introduces us to two characters and I think you already know, Madame Flitmejigger. It is a pet name for the individual that comes to you when you are trying hard and making your best effort to take another hold on life and who says to you: 'How bad you look, you look just terrible, and where did you get that unbecoming gown!' You say there are not women like that? There are and there are men like that, and Madame Flitmejigger is the type always coming and saying: 'Now I don't know as I ought to tell you this.' I tell you that every thought or idea of advancement is needed, more courage for the people who are struggling to get back. When you meet an individual that starts by saying: 'I don't know as I ought to tell you this' — stop them right there, for it can be depended upon that the thing they are going to say is designed to hurt you, and they are doing it because they want to hurt you.

They are sadists who desire to get their pleasure out of hurting another, the only fun they can have. The world is full of them, and she is the type of individual who comes and says: 'Now, I don't know as I ought to tell you this, but don't say that I said so.' That's Madame Flitmejigger, as Mary Pickford calls her. There are a lot of them in society and they will prevent anybody from finding God. Don't be a Flitmejigger of either sex. There are male Flitmejiggers just as well as female Flitmejiggers. Don't be that kind of an individual!

Then she has a very poetic name for the professor, Professor Poopenfoos who is known to every life, and who is he? He is the individual that when you awaken in the morning with his awful, awful devastating devitalizing figure, pear shaped head and narrow slit eyes, long bony fingers and hooked nose and sharp rasping voice, he is the devil, and he is just what the Bible says he is, a liar. When are we going to understand that the devil is a liar and when he suggests ill health and collapse and failure and everything else to us that he is in true character, a **devil** and a **liar;** and she says Professor Poopenfoos is that devil, and when you awaken in the morning he always suggests to you that you had a bad night and consequently he does not think you will have a very good day, and probably the job that you got last week will not last at all, and he is always holding up to you your past and that will never do, look what you were. That's of the devil and he is always saying to you: Well, they might be able to do it, but you cannot, you never can do it.' He suggests these things, Professor Poopenfoos does and he suggests with all the vitality and power of the reality which he does not possess. Don't you know that there are people in the world who just cannot endure to have anyone else succeed? If anyone is going fine and strong and getting along with life and meeting it masterfully and overcoming along the way, Professor Poopenfoos always says to them: 'Do something now to stop it,' and there are people in the world who cannot stand it to see anyone else succeed, and they will hurt and scar and tear every chance they get to prevent you from succeeding, and they will hurt you. Shun them, desert them, ignore them! Do what Mary Pickford said she did, when out of the disillusionment, tragedy and disappointment of her own life, when those individuals came to her with their biting, hurting, cutting gossip, only to hurt her, and when they suggested that she never could find that peace of mind and that quiet strength that comes from being God implanted and God intoxicated, she said: 'I took them both and shunted them out of my life, Madame Flitmejigger had to go and I kicked,' says Mary, 'the old Professor Poopenfoos right out of my life, and I rose above them.' That's what you can do, and that's what I can do. Ladies and gentlemen, you have tried everything else, you have tried law, you have tried jealousy, you have tried hatred, you have tried pulling yourself up by your own bootstraps, you have tried being wealthy, you have tried fame, we have tried everything an dthe old world becomes increasingly a great challenge, and we get blinder and blinder and we cannot see. Is it not reasonable to think that the mind which is in me and the mind which is in you is just waiting to span a bridge between that mind and the Overmind, and that when I think in terms of the Overmind every problem—there are no exceptions, there are none, there is not a problem that we have this morning, not one, either of health, of money, of home or family, there is not one problem that we have that cannot be solved by permitting God to give the answer on his terms rather than

on ours. It may not be the answer that we want, it might not be the way we want to go, but complete surrender to the divine principle of eternal good will straighten out every life and we can live life with dignity, with beauty and with peace."

THE FESTIVAL OF THE HEART

A Christmas Greeting

By Dr. Preston Bradley

Christmas time is the heart-time of the year. It is the sublime hour when argument and speculation are intruders. Controversy seems out of place and theological vagaries have no response. We care not at Yuletide for the barren literalness of dogmatic religionists. They sound a discordant note in the gladsome music of the Christmas symphony. The world doesn't ask on Christmas morn about miracles and astronomy. It is too occupied by the love-light from the glowing eyes of a little child. It is seeing the miracle of love and is singing its song of joy after a pilgrimage where it followed a star. Wherever love has its habitation there Christmas dwells. Every discordant, devitalizing, destructive agency in life may be ultimately and permanently dissipated by the spirit of love and unselfishness. Christmas proves that. It is harder to hate in the Yuletide. Hearts are softened when Christmas comes. Forgotten friends suddenly are remembered and tears spring without shame when old memories are awakened. In all the long, long year it is the one time when even the wisest and the most inflexible admit the beauty of true sentiment, without fear of becoming merely sentimental. A little more of that sentiment unobstrusively permitted to hover over the life during the year would make Christmas last longer. I am rather certain that this old, old earth needs nothing quite so much as the technique of making Christmas last. Envisage such a world! Love, unselfishness, devotion, gladness, music, star-lite nights, angel voices and shepherd hearts—all this is Christmas. The world gives all this an unhampered opportunity as the year dies. Its efficacy no one doubts. The power and glory of it springs from the beauty and incomparable splendor of an unselfish life. At Christmas time life and its little ironies assume new and proper proportions. We see the way more clearly while the heroic quality of the life we honor gives us more courage to take that way. I hear the divine melody of an ancient song. Why or how the singers came disturbs me not. The song is the thing that matters. The wide, wide world is happier and would become progressively better if it forgot its sophistication and in childlike wonder, with an open mind and loving heart, let the Christmas song "Peace on Earth to Men of Good Will" become the motivation of its life.

Preston Bradley.

CHRISTMAS IN THE PEOPLES CHURCH

The Christmas season in the Peoples Church of Chicago is being anticipated with joyous expectation. Plans are made for the happiest and finest season in the life of the church. We are anxious that every friend and radio listener unite with us in as many of the events as possible.

The first program will be given by the children of the church school on Friday evening, December 21st, at 8:00 o'clock in Channing Hall. There will be a fine program presented and a visit from Santa Claus. An invitation is extended to all. There will be presents for all of the children.

On Sunday morning, December 23rd, the first Christmas service in the church will be held with Dr. Bradley speaking on "Is There a Santa Claus?" The chorus choir of 65 voices under-

the direction of Emerson Abernethy will sing with Walter Flandorf at the organ. A special program of Christmas music will be presented. On Sunday evening, December 23rd, at 7:30 the Ananual Candlelight service will be held. This is always the most beautiful service of the church year. The children of the church school will take part and the members of the Uptown Players of the Peoples Church, Inc., will present a Christmas Play. The play to be presented this year is one of the finest and most interesting ever presented by the players. The play won the Natonal Contest of the League of American Pen Women, and was written by an Oklahoma woman. The play is entitled "The Supreme Gift," and will be directed by J. Bradley-Griffin. The cast will be announced later. The Annual Candlelight service will be repeated on Monday evening, December 24th, (Christmas Eve) at 8:00 o'clock, and again on Friday evening, December 28th. Every year hundreds of people are turned away from the Candlelight services and this year we are adding an extra service. The service will be given three times. Kindly plan to attend one or all of the services.

On Christmas Morning at 10:45 will be held our Annual Christmas Day service which is always a very beautiful and happy occasion. Dr. Bradley will speak on "Why The World Needs Christmas?" An appropriate musical program will be given by the choir and organ. The service will last but one hour and will be dismissed promptly at 12:00 noon. The Christmas Day service will be broadcast by WJJD for the benefit of our out of town listeners. Radio friends are asked to remember the broadcast as Dr. Bradley will have a special message for them on Christmas morning.

On Wednesday evening, December 19th, at 8:00 o'clock Dr. Bradley will give a dramatic recital of Charles Dickens immortal Christmas story, "The Christmas Carol" at the regular Wednesday evening Book Lecture.

Will you kindly preserve these announcements and make every effort to enjoy the Christmas season with us in our church? People of all faiths and creeds are invited.

DR. BRADLEY'S ROUND-TABLE TALKS

There are only a few copies left of Dr. Bradley's Radio Round Table talks. They are nicely bound and wrapped in celophane and may be purchased from the church office of the church, 941 Lawrence Avenue, at Sheridan Road, Chicago for twenty-five cents. They would make a lovely and inexpensive Christmas gift. Send your money to Mrs. Harrison at the church office who will promptly mail you as many copies as you desire while they last.

OUR CHURCH PAPER "THE LIBERALIST"

One dollar will buy no more any where than when it is used to purchase one years subscription to our church paper. Every number contains a sermon by Dr. Bradley and special articles of interest and inspiration. The magazine is published every month during the year and is mailed to any address anywhere in the world. If you desire to send it to someone for Christmas we will send them a Christmas card announcing your gift to the person for whom you subscribe. Kindly send one dollar to Mrs. Thos. A. Harrison, subscription manager, 941 Lawrence Avenue, Chicago. The magazine is now in its 12th year and goes all over our own country and to many foreign lands. Every number has a sermon as delivered from the pulpit and makes a convenient way to keep a sermon file. Why not send your dollar today and solve one of your Christmas

shopping problems. It will come regularly every month. No one connected with the publication receives any compensation. Our advertisers make it possible and all funds go directly in to the treasury of the Peoples Church to help in our financial problem. Please subscribe.

DR. BRADLEY'S NEW BOOK "COURAGE FOR TODAY"

Our readers, members and radio friends will be glad to know that our pastor's new book "Courage For Today" has been in the Best Seller lists since the week of its publication last September. Evidently the time was ripe for a book on Courage. It has broken all records in Chicago for a Chicago author. It has been on the Best Seller list a longer time in Chicago than any other book by a Chicagoan and with one exception has seen every book which was on the list when it was published leave the best seller class. The Wednesday evening that Dr. Bradley lectured on the book over 2100 people heard him in his own church. The book may be purchased in any book shop in the United States, or direct from the publishers (Bobbs Merrill Company, Indianapolis, Indiana. It sells for $1.50. Autographed copies are available in the book and department stores in Chicago, who will be glad to take your mail order. Every discouraged disheartened person will be helped by this book. Ask your bookseller. The book can be found in the Chicago Public Library and in all Rental libraries.

WEDNESDAY BOOK LECTURES

The Wednesday Book Lectures which began so auspiciously on the first Wednesday evening in November have maintained the interest and attendance in an unprecedented manner. They have become an institution in our city and are without any doubt the most largely attended book lectures in the United States. The lectures are given every Wednesday evening at 8:00 o'clock and last one hour. The seats are all free and a general invitation is extended. People of all religions faiths and races are attending. The success of the lectures now in their third season have aroused national interest. The American Book Publishers Association have evidenced great interest and many invitations have come to Dr. Bradley to give a similar series in many other cities. The following books were discussed during the month of December.

5.—"Good By, Mr. Chips" and "Lost Horizon" by James Hilton.

12—"Ploughing on Sunday" by Sterling North.

19—"The Christmas Carol" by Charles Dickens.

26—"Looking Backward" by Edward Bellamy.

Copies of the lectures are available and may be secured by writing the church office. Amplifiers are installed to take care of overflow audiences.

NEW MEMBERS

On the first Sunday of every month the Peoples Church of Chicago publicly receives at the morning service those who have united with the church during the preceding month. The new members are asked to take places reserved for them in the front seats of the church facing the pulpit. They stand as their names are read and a very impressive service of union takes place immediately after the opening hymn. This public recognition is necessary before complete membership is established. Uniting with the church is a very simple process but not a perfunctory one. Those desiring to unite with the church are asked to send or give their names to the pastor or the church office. No assent to any creedal statement is requir-

ed. People coming from other churches are asked to procure their church letters before sending in their names. Members of the radio congregation are invited to membership and will be re-received into the church:

On the first Sunday in December the following persons were received into the churcr:

Mrs. Wm. Cooke, 4423 Sheridan Road.

Mrs. Lillian Fritz, 5433 Kenmore Avenue.

Mr. and Mrs. Otto Mansfield, 207 W. Ash St., Lombard, Ill.

Mr. and Mrs. Kenneth E. Moberley, 5010 N. Lincoln Street

Miss Mabel Vinterum, 4036 N. Western Avenue.

Miss June Haslet, 5135 Cullom Avenue.

WEDNESDAY BOOK LECTURES FOR JANUARY

The following books will be reviewed by Dr. Bradley on Wednesday evenings at 8 o'clock in the church auditorium:—

Jan. 2—"So Red the Rose" by Stark Young.

Jan. 9—"Wine From These Grapes" by Edna St. Vincent Millay.

Jan. 16—"Forty-two Years in the White House" by Irwin H. Hoover.

Jan. 23—"The Folks" by Ruth Suckow.

Jan. 30—"American Tragedy" by James Truslow Adams.

Attendants at the lectures will find the reviews more valuable if they read the books before hearing the addresses.

RADIO ANNOUNCEMENT EXTRAORDINARY

It will be a source of gratification to Dr. Bradley's many radio friends that the greatest opportunity ever presented to him has come his way. Beginning Tuesday evening, December 11th at 9:45 (Central Time) he will speak every Tuesday and Thursday evenings over the Columbia Network of radio stations for 13 weeks.

Over 70 stations are in the hook-up which is the largest any single broadcaster has in the United States except the President. He will be heard from coast to coast and in every hamlet and village in this country. Radio friends are asked to listen in and write him regarding the broadcast. The series is designed to give help and inspiration to all. The time is every Tuesday and Thursday evening at 9:45 (Central Time). Listen in on any Columbia station anywhere in the United States.

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of November:

1—Address, Warren Ave. Congregational Church.
2—Address, Hamilton Club.
4—Two Sermons, Peoples Church.
7—Address, Peoples Church.
8—Radio Address, WENR.
9—Radio Address, NBC—KYW.
9—Address, Mayfair School
11—Two Sermons, Peoples Church.
11—Address, Pen and Pencil Club.
12—Address, Armistice Day.
12—Chicago Library Board Meeting.
12—Peoples Church Board Meeting.
13—Address, Hamilton Park Woman's Club.
13—Board Meeting Uptown Players.
14—Address, Peoples Church
14—Board Meeting Uptown Players.
15—Address, Federation of Women's Clubs.
16—Address, Union League Club.
18—Two Sermons, Peoples Church.
18—Radio Address, NBC—WMAQ.

19—Address, Arlington Heights, M. E. Church.
21—Address, Peoples Church.
21—Address, Bartlett Staff.
22—Annual Bazaar, Peoples Church.
23—Annual Bazaar, Peoples Church.
23—Address, Executives of Chicago.
25—Two Sermons, Peoples Church.
26—Address, Peoples Woman's Club.
26—Conference, Blackstone Hotel.
27—Address, Tuesday Forum.
28—Address, Bartlett Staff.
28—Address, Peoples Church.
29—Sermon, Peoples Church.

FUNERALS

5—Mrs. Mattie Breneman, Interment, Oak Ridge
5—Thos. J. Stephens, Interment, Montrose
17—Mrs. Ida Hand, Interment, Graceland
20—Clifton DePeyser Berry, Interment, Graceland
24—John Kennedy, Interment, La Crosse, Wis.
26—Dr. Martin Otis Heckard, Interment, Rosehill
27—Fred Glennon, Interment, Rosehill.
28—Miss Florence Scully, Interment, Rosehill

WEDDINGS

3—Curtis Lewis Buetow and Adeline G. Strobel
3—Seward Charles Wallace and Harriet Jane Dykema
4—Charles T. Allen and Jennie E. Beeman
7—Henry C. Dick and Elizabeth G. Wenger
10—Richard J. Riley and Edythe M. Paterson
17—William R. Raikula and Della Fuchs
17—Theodore Fred Struve and Martha Maxwell MacIntyre
24—Leonard Dykema and Beatrice Olson
24—Henry Paul Vorkeller and Catherin Eul
28—Waldron Moran and Evely M. Primus
28—Alef J. Schlin and Elle Little
29—C. Dennis Southard, Jr., and Lois Lumpkin
29—George Langdon Cooper and Lois McIlray.

THE WOMAN'S CLUB

Dr. Bradley and the Woman's Club desire to express their thanks and appreciation to every one who helped to make our annual bazaar a success.

To everyone who made a donation, to everyone who came and made large or small expenditures to all who attended the dinners and to all who worked so loyally they are deeply grateful.

It was hard work and it might have been discouraging when the weather was so bad—but no one felt discouraged, throughout there was delightful harmony, enthusiasm and friendliness, and the finest spirit of co-operation.

How could there be anything else when so much love was manifested in work and generosity—all done for our church, which needs everyone of its friends to stand back of it loyally now more than ever before.

There were such beautiful quilts with thousands of loving stitches; one made by a group of women in Dixon, Illinois, who consider the Peoples Church their church—and busy themselves all thru the summer making something nice for the bazaar each year. Then there was a beautiful knitted bedspread made by a devoted woman over seventy, who always worked on it beside her radio, listening to the church services. Quantities of lovely handwork of all kinds, pillow slips, luncheon sets, crochetted afghans, pillows, far too many to mention separately.

A handsome oriental rug was given by Mrs. Mangas Torcom and

Mr. Walter Olson of the Olson Rug Co., donated a beautiful American oriental. The persons winning these were indeed fortunate. Mr. Hugo Arnold donated the meat for the dinner and Mrs. Heg gave the potatoes! The tables were crowded for these splendid dinners and Channing Hall crowded both evenings with people who seemed to thoroughly enjoy themselves.

The members of the Woman's Club will hold their Christmas Party Monday, December 17th, when they will sing carols and present one another with ten cent gifts as happily as tho costly. To all their friends, friends of the church, radio and readers of The Liberalist, The Woman's Club extends greetings.

"Words just cannot tell you
How much happiness and cheer
We are hoping will surround you
When holidays are here—
And when Christmas time is ended,
May the year that's bright and new
Bring you all the joy and gladness
You can find a place for, too."

G. T. B.

BUNDLES

Seems to me that folks is just like bundles wrapped an' tied,
An' some o' them is labelled so you know just what's inside.
You pulls the string and opens them, an' all you has to do
Is roll the contents over, an' you knows them thru and thru.

An' some o' them is fancy, with their Christmas tags an' such,
An' their tinsel decorations, that don't never 'mount to much,
For you take the wrappin's off when you've knowed the folks awhile
An' if the gift is hearty, you don't care about the style.

An' some o' them is bundles that no human could've planned:
The outside's fine enough, but my, the inside is just grand,
For when the outside wrappin's off you keep on findin' more
An' each inside is prettier than what you found before.

An' you just keep unwrappin' and unwrappin' all the while—
A game that's always jolly when you loves the folks a pile,
An' when you finds the inmost thing that shaped the whole outside,
You know then, it's a gift that God himself has wrapped and tied.

Sara Josselyn Wilson.

Rain

The rain is raining all around,
It falls on field and tree,
It rains on the umbrella here,
And on the ships at sea.

—Robert Louis Stevenson.

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